

The response to the fighting versus in the Holy Quraan

In the name of God the Merciful Praise be to Allah, Lord of the Worlds, prayer and peace be upon the Messenger of God

.The definition of fighting: to respond to the attack against us from warriors and fight back
In Islam , it's forbidden to kill women , children old people and innocent people who don't hold weapons and fight against us : "*Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them - (All such are wrong-doers) – Al-Mumtahina (8)*

?Q: is it allowed for muslims to kill and fight innocent people

A: Of course not as it's mentioned in this verse: "*Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors*" - **Al-Baqara (190)** ; so it's not allowed to kill innocent people and be to be aggressive toward them , also it's forbidden to kill women , children , old people , monks , animals and . burning trees and plants for no reason

It's our duty as Muslims to try to spend Islam ; the word of truth and guide people to this great religion ; the last message from Allah to human beings , whoever accepts the unification message of Islam " there is only one god with no partner , son or wife " will accept Islam and whoever don't believe in Allah as the one and only god will reject it : "*There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejected false deities and believeth in Allah hath grasped a firm handhold .(which will never break. Allah is Hearer, Knower*" - **Al-Baqara (256)**

Now we will see the legislation and respect of fighting rules in Islam against the infidels who fight us ; fighting for the sake and in the name of Allah and to spread the truth where . there is no Sabotage of properties and no killing of innocent people

Muslims were abused and harmed a lot in the past by infidels and Jewish people , didn't they have the right to defend themselves sane people ? for ten years of pure call and invitation to believe in one god " Allah " they didn't raise a sword and when they did 2 . defend themselves against those who kill their families they called them terrorists

And now we are going to see some of the fighting "jihad" versus in the Holy Quran and the :-tafsir "Interpretation" for them

Then, when the sacred months have passed, slay the idolaters wherever ye find " (1 them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. (Lo! Allah is Forgiving, Merciful" - Al-Tawba (5

In this ayah, Allah talks about the infidels of Quraish who were fighting Islam and killing .and torturing new Muslims and it was in the time of war

Sanction (to fight) is given unto those who fight because they have been wronged; " (2 and Allah is indeed Able to give them victory; (39) Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty " - Al-. (Hajj (39-40

In this ayah, Allah gives the permission for Muslims to fight back those who kill their families, insults and tortures them

-: (The tafsir (Interpretation) of Al-Hajj (39-40

...أُذنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا up

39. To those against whom war is made, permission is given (to fight) because they are wronged --

C2816. Several translators have failed to notice that **yuqatalina** (in the best-approved texts) is in the passive voice, "against whom war is made", -not "who take arms against the unbelievers" as Sale translates it.

The clause -and verily ... their aid- is parenthetical. Verse 40 connects on with "they are wronged". The wrong is indicated: 'driven by persecution from their home, for no other reason than that they worshipped the One True God'.

This was the first occasion on which fighting -in self-defence- was permitted. This passage therefore undoubtedly dates from Madinah.

(وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ... ٣٩)

and verily, Allah is Most powerful for their aid --

...الَّذِينَ أُخْرَجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ up

40. (They are) those who have been expelled from their homes in defiance of right -- (for no cause) except that they say, "Our Lord is Allah."

...وَلَوْلَا دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ

Did not Allah check one set of people by means of another,

C2817. To allow a righteous people to fight against a ferocious and mischief-loving people was fully justified. But the justification was far greater here, when the little Muslim community was not only fighting for its own existence against the Makkan Quraish, but for the very existence of the Faith in the One True God.

They had as much right to be in Makkah and worship in the Ka'bah as the other Quraish; yet they were exiled for their Faith. It affected not the faith of one peculiar people. The principle involved was that of all worship, Jewish or Christian as well as Muslim, and of all foundations built for pious uses.

لَهُمْتَ صَوَامِعَ وَبَيْعَ وَصَلَوَاتٍ وَمَسَاجِدٌ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ...

there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure.

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ...

Allah will certainly aid those who aid His (cause);

(إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ) (٤٠)

for verily Allah is Full of Strength, Exalted in Might, (Able to enforce His Will).

C2818. 'Aziz means:

- Exalted in power, rank, dignity;
- Incomparable;
- Full of might and majesty;
- Able to enforce His Will.

The last signification is the one that predominates here.

This verse imposes on Muslims and orders them to maintain the worshiping places for non Muslims and whoever does that then he will raise the word of Allah and Allah will certainly aid those who aid his (cause).

These are the ethics of fighting "jihad" and not for the sake of destruction and sabotage.

3) " Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors. (190) and slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers. (191) But if they desist, then lo! Allah is Forgiving, Merciful. (192) And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers. (193) " - Al-Baqara (190-193).

-: (The tafsir (Interpretation) of Al-baqara (190-193

... وَقَاتُلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا up

190. Fight in the Cause of Allah, those who fight you, but do not transgress limits;

C204. War is only permissible in self-defence, and under well-defined limits. When undertaken, it must be pushed with vigour, but not relentlessly, but only to restore peace and freedom for the worship of Allah.

In any case strict limits must not be transgressed: women, children, old and infirm men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy comes to terms. (R).

(إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ... ١٩٠)

for Allah loveth not transgressors.

... وَاقْتُلُوهُمْ حَيْثُ تَقْفِمُوهُمْ وَأَخْرُجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ up

191. And slay them wherever ye catch them, and turn them out from where they have turned you out;

... وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ...

for tumult and oppression are worse than slaughter;

... وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ...

but fight them not at the Sacred Mosque, unless they (first) fight you there;

C205. This passage is illustrated by the events that happened at Hudaybiyah in the sixth year of the Hijrah, though it is not clear that it was revealed on that occasion.

The Muslims were by this time a strong and influential community. many of them were exiles from Mecca, where the Pagans had established an intolerant autocracy, persecuting Muslims, preventing them from visiting their homes, and even keeping them out by force from performing the Pilgrimage during the universally recognised period of truce.

This was intolerance, oppression, and autocracy to the last degree, and the mere readiness of the Muslims to enforce their rights as Arab citizens resulted without bloodshed in an agreement which the Muslims faithfully observed.

The Pagans, however, had no scruples in breaking faith, and it is unnecessary here to go into subsequent events.

In general, it may be said that Islam is the religion of peace, good will, mutual understanding, and good faith. But it will acquiesce in wrongdoing, and its men will hold their lives cheap in defence of honour, justice, and the religion which they hold sacred. Their

ideal is that of heroic virtue combined with unselfish gentleness and tenderness, such as is exemplified in the life of the Prophet.

They believe in courage, obedience, discipline, duty, and a constant striving by all the means in their power, physical, moral, intellectual, and spiritual, for the establishment of truth and righteousness.

They know that war is an evil, but they will not flinch from them if their honour demands it and a righteous Imam (such as Muhammad was *par excellences*) commands it, for then they know they are not serving carnal ends. In other cases, war has nothing to do with their faith, except that it will always be regulated by its humane precepts. (R).

... فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ (١٩١)

but if they fight you, slay them. Such is the reward of those who suppress faith.

C206. Suppress faith: in the narrower as well as the larger sense.

If they want forcibly to prevent you from exercising your sacred rites, they have declared war on your religion, and it would be cowardice to ignore the challenge or to fail in rooting out the tyranny.

... فَإِنْ انْتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٩٢) up

192. But if they cease, Allah is Oft-Forgiving, Most Merciful.

... وَقَاتِلُوهُمْ حَتَّىٰ لَا يَكُونُ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ

193. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah;

C207. Justice and faith: The Arabic word is *Din*, which is comprehensive. It implies the ideas of indebtedness, duty, obedience, judgment, justice, faith, religion, customary rites, etc.

The clause means: "until there is *Din* for Allah."

... فَإِنْ انْتَهُوا فَلَا عُدُوانَ إِلَّا عَلَى الظَّالِمِينَ (١٩٣)

but if they cease, let there be no hostility except to those who practice oppression.

C208. If the opposite party cease to persecute you, your hostility ends with them as a party, but it does not mean, that you become friends to oppression. Your fight is against wrong; there should be no rancour against men.

As we can see from the previous verse , this is the second aya talking about "jehad " in the case of war only and in the war field , is that so

weird to kill the enemies who are fighting us with weapons in the war field to defend ourselves and families sane people ?! , " **but if they cease, let there be no hostility except to those who practice oppression** " so we don't fight oppressors unless they fight us and if they didn't then we shouldn't fight them .

4) " Fight in the way of Allah, and know that Allah is Hearer, Knower.
(244) " - Al-Baqara (244).

-: (The tafsir (Interpretation) of Al-Baqara (244)

وَقَاتُلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلَيْهِ (٤٤) up

244. Then fight in the Cause of Allah, and know that Allah heareth and knoweth all things.

C275. For Allah's cause we must fight, but never to satisfy our own selfish passions or greed, for the warning is repeated:

"God heareth and knoweth all things" all deeds, words and motives are perfectly open before Him, however we might conceal them from men or even from ourselves.

See [2:216, n. 236.](#)

5) " Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward. (74) " - An-Nisa (74) .

-: (The tafsir (Interpretation) of Al-Nisa (74)

... فَلِيَقاتِلُونَ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ up

74. Let those fight in the Cause of Allah who sell the life of this world for the Hereafter,

C591. It is not every one, -least of all, poltroons and faint-hearted persons- who is fit to fight in the cause of Allah.

To do so is a privilege, and those who understand the privilege are prepared to sacrifice all their interests in this life, and this life itself; for they know that it is the sacrifice of something fleeting and of little value, for the sake of something everlasting, and of immense value. Whether (in appearance) they win or lose, in

reality they win the prize for which they are fighting, -viz., honour and glory in the sight of Allah.

Note that the only alternatives here are Death or Victory! The true fighter knows no defeat.

(وَمَنْ يُقَاتِلُ فِي سَبِيلِ اللَّهِ فَقُتُلَ أَوْ يَغْلِبْ فَسَوْفَ أُوتُّهُ أَجْرًا عَظِيمًا ... ٧٤)

to him who fighteth in the Cause of Allah, whether he is slain or gets victory, soon shall We give him a reward of great (value).

6) " And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do. (39) " - Al-Anfal (39) .

-: (The tafsir (Interpretation) of Al-Anfal (39

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ... up

39. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere;

C1207. Cf. 2:193 and n. 207.

(فَإِنْ انْتَهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ... ٣٩)

but if they cease, verily Allah doth see all that they do.

C1208. If they cease from fighting and from the persecution of truth, Allah judges then by their actions and their motives, and would not wish that they should be harassed with further hostility.

But if they refuse all terms, the righteous have nothing to fear: Allah will help and protect them.

7) " And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief - Lo! they have no binding oaths - in order that they may desist. (12) " - Al-Tawba (12) .

The tafsir (Interpretation) of Al-Tawba (12) :-

وَإِنْ تَكُنُوا أَيْمَانَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِنَا فَقَاتِلُوا أَيْمَانَ الْكُفَّارِ ... up

12. But if they violate their oaths after their covenant, and taunt you for your faith, fight ye the chiefs of unfaith:

C1260. Not only did the enemies break their oaths shamelessly, but they even taunted the Muslims on their Faith and the "simple-minded" way in which they continued to respect their part of the treaty, as if they were afraid to fight!

(... إِلَهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ١٢)

for their oaths are nothing to them:
that thus they may be restrained.

And it's well known in the international laws now that whoever revokes an era between two countries then this is considered as a declaration of war on them .

Just as jesus said in the bible , in Mt:12:30 :- **He that is not with me is against me; and he that gathereth not with me scattereth abroad .**

8) " *Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph. (111) " - Al-Tawba (111) .*

The tafsir (Interpretation) of Al-Tawba (111) :-

...إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالُهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ up

111. Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise):

C1361. In a human bargain both sides give something and receive some advantage. In the divine bargain of Allah with man, Allah takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity.

Man fights in Allah's Cause and carries out His will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes, -a supreme achievement indeed.

...يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيُقْتَلُونَ وَيُقْتَلُونَ ...

they fight in His cause, and slay and are slain:

...وَعْدًا عَلَيْهِ حَقًّا فِي التَّورَاةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ...

they fight in His cause, and slay and are slain:
a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an:

C1362. We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Quran but of the earlier Revelations, -the original Law of Moses and the original Gospel of Jesus.

Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits.

Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times, but very little in the practice of those who framed those theories.

The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commanding the worthy fruits of Faith, mentions Gideon, Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, 11:32-34).

The monkish morality of the Gospels in their present form has never been followed by any self-respecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits, set by Allah" (9:112). (R).

وَمَنْ أُوفِيَ بِعَهْدِهِ مِنَ اللَّهِ ...

and who is more faithful to his Covenant than Allah?

... فَاسْتَبْشِرُوا بِنَيْعَكُمُ الَّذِي بَأَيْمَنْ بِهِ ...

Then rejoice in the bargain which ye have concluded:

... وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١١١)

that is the achievement supreme.

And for those who protest and object to this verse , we display for them what jesus said in their holy book :-

- 1) **Mt:16:25 :- For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it .**
- 2) **Mk:8:35 :- For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it .**

Allah almighty ordered us to be justice with the people of the book (Christians and Jewish people) and others from the infidels if we were in a state of peace (no war between us) :

9) " Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers. (8) " - Al-Mumtahina (8) .

The tafsir (Interpretation) of Al-Mumtahina (8) :-

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرُجُوكُمْ مِّنْ دِيَارِكُمْ ... up

8. Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes,

أَن تَبُرُّهُمْ وَلَا تُفْسِدُوا إِلَيْهِمْ ...

from dealing kindly and justly with them:

C5421. Even with Unbelievers, unless they are rampant and out to destroy us and our Faith, we should deal kindly and equitably, as is shown by our holy Prophet's own example.

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٨)

for Allah loveth those who are just.

Moreover , Allah ordered us with " dawaa " ; to call and invite nonbeivers to the way of Allah and the way of truth and unification of Allah ; that he is the one and only god :-

10) " Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him). (64) " - Al-E-Imran (64) .

He also said :-

11) " Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road. (77) " - Al-Maeda (77) .

And regarding the way of dialogue and talking with the people of the book ; Christians , Jewish or infidels :-

12) " And argue not with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender. (46) "
- Al-Ankaboot (46) .

We ask Allah to guide us all and keep us firm upon the straight path, and to help us help others find the beautiful way of life - and submission to Allah alone .